

PUBLIC SPEAKING FOR MINISTRY ENGLISH III

INTRODUCTION TO COURSE

I. The Importance of Effective Public Speaking

A. The Majority of Public Addresses are _____.

*"I think things had better not be said at all, than said weakly."—
Jean Francois Millet*

B. Speaking in Public is the most _____ of all
arts.

"Nothing more rare among men than a perfect orator."—Cicero

WHY?

CICERO'S REQUISITES FOR A PUBLIC SPEAKER

Logician's _____	Lawyer's _____
Philosopher's _____	Tragedian's _____
Poet's _____	Actor's _____

C. _____ is the mightiest force in the world.

1. _____ the universe into existence
2. _____ lies in talk.
3. How do you keep an idea?
4. Talk has made the _____.
5. A word is: _____.

ASSIGNMENT:

D. The Place of _____ that oratory has taken.

- | | |
|----------|----------|
| 1. _____ | 4. _____ |
| 2. _____ | 5. _____ |
| 3. _____ | |

E. The extraordinary _____ of great masters on the platform.

F. Every Speech is an _____ between speaker and audience.

G. To uphold a good _____ of the ministry.

H. It will make the student a _____ person.

II. The Elements of Effective Public Speaking

- A. A true man aims not at eloquence, but effectiveness.
 " _____ ."
- B. Communication is effective when the listener understands the message.

C. It is _____ and not _____.

<u>Class Purpose:</u>	
D.	A good public speaker must be first a good _____.
E.	The " _____ " Factor

F. It must be _____ enough that people will choose to listen.

1. The Speaker's Job:

2. Most people are _____.

"Let the trumpet which sounds for the Lord arrest all who hear by its _____ and _____, and let it never give forth an _____ tone."—John Calvin

G. The effective speaker will observe the effectiveness of his own techniques during _____.

H. Study does not make you _____, but the manner of delivery is as important to a speaker as it is to a baseball pitcher.

"Genius is born; _____."
"Even after the best speech, the effect is hardly _____ of the effort expended."
"You learn to express yourself by _____; to feel by _____; to think by _____."

III. The Place of Effective Public Speaking

- A. There are _____ opportunities for speaking in public.

“Speaking effectively is a matter of

_____.”

- B. A place of _____ consequence.

Taken from *Speaking in Public*, by Arthur S. Phelps (revised by Lester R. De Koster), Baker Book House, Grand Rapids [MN1; 1958, pp. 17-24.

PLACE OF PUBLIC SPEAKING IN MODERN LIFE

BY ARTHUR STEVENS PHELPS

The higher the speaker values his work, the more personal interest he will take in it; and the more interest he takes in it, the greater the likelihood of his making good. If we like a job, we will work at it.

The speaker's art is complementary to that of the administrator. Reason and emotion do not occupy two separate compartments of the brain, as Benedetto Croce, the Italian philosopher, has pointed out; they are both activities of the same mind. Though speech belongs to the emotional temperament, yet the speaker uses the executive temper in every address. And every executive makes addresses to his employees. Yet, rare is the individual that possesses both of these faculties in a marked degree. As far as our observation of men goes, the speaking function and the executive function appear to be mutually exclusive. Where one leaves off, the other begins. General U.S. Grant, one of the most famous of executives, was proverbially silent; while William Jennings Bryan, one of the most eloquent of speakers, resigned from the Cabinet of counselors. The Church of the future must have at least two heads, an executive head in whose hands shall rest the administration of the thousand and one activities of the modern parish, and an inspirational head that shall exercise the yet rarer platform gifts. Every great commercial institution recognizes this dualism. The reader of the Bible can easily distinguish between the writings of the priest and the prophet, and in general literature, between an essay and an oration.

The art of oratory differs also from that of elocution. Elocution is reciting that which has been written by another; oratory is speaking one's own matter. A writer has said that elocution is child's play, and public speaking a man's work. But elocution, though an inferior art, is a valuable handmaid to oratory. Every student should be trained in the work of interpreting the thought, and entering into the emotion of the world's great speakers. There is inspiration in them that at first he cannot find in his own groping. A course in elocution will also teach him how to read aloud--a thing that old-fashioned oratory failed to do. The parrot reading of Scriptures and hymns in the average church service is a disgrace to the ministry. Small wonder these features have come in public esteem to be relegated from their proper place of worship by the patronizing term "opening exercises"! Why should a preacher complain of his people coming in late to service, when his whole attitude seems to say: "We will hurry this stuff out of the way, and then you will get a chance to hear me"? These exercises form a vital part of public utterance, and are sometimes the only vital thing the audience finds to carry away.

That the place of public speech in modern life is a place of preeminent consequence is recognized. Language was spoken before it was written, the very word language being derived from the Latin lingua, tongue. The great sums expended for municipal auditoriums and for church buildings attest the prime place of speaking in public. The businessman depends on publicity for the sale of his goods. The office extends its tentacles through the tongue of its commercial travelers. The various departments of the church are vitalized, and its members won, by the pulpit. It is by speech that the attorney defends our peace and possessions; the physician our health; the promoter seeks our wealth; the humorist provides our entertainment; the teacher our education; the lecturer our instruction; the politician runs our government; the preacher reforms our character.

Its importance is not lessened by the difficulty of success. Value costs. The speaker in public finds new heights to climb as he ascends. The work of his art is a lifelong study. In every speech, he makes discoveries. There is something always to learn, and having learned to bear in mind. Many books on public speaking declare that it is impossible to fasten one's mind on the principles of speaking and on one's speech at the same time. While the rules carefully practiced in private may largely be forgotten during public speech, and should be also; nonetheless, the speaker must in some sense observe the effectiveness of his own techniques during actual speaking. Will this gesture do? Is this phrase provocative of response? Is this joke worth trying again? Is the speech too long? Should I move about more? Or less? Are my sentences too

long? Are they too involved? Am I talking over the heads of some, or too simply for others? Such questions must also come to the mind even as the speech is being delivered. But let the posture, the voice, the gesture, the facial expression have been so thought upon, so worked out at home that in the moment of speaking they may be employed without conscious attention. For while the mind would be hampered, in the heat of addressing an audience, by trying to remember countless rules, the necessary rules may be written down privately, as learned from books, or picked up by experience, and then thought over constantly and practiced until they become natural and spontaneous. Easy as it looks to an outsider, the ability to interest and uplift an audience is purchased at almost infinite cost of application and labor. In certain respects preaching is more difficult than other kinds of speaking. The same audience faces the preacher every time he goes into the pulpit. He must preach at set hours, and not only when he feels like it. There are occasions when the sound of a church bell makes him want to take to the woods; he lacks the inspiration of the "special occasion"; he is confined to a limited range of themes; he has to speak constantly, his regular appointments averaging from thrice a week up. Many ministers average more than one address daily for weeks at a time; most of his hearers are already convinced of the truth of what he is to say; and his audience knows that he is paid to talk. Therefore, he should make the more assiduous effort to succeed. If the greater number fail in this difficult art, there is at least the more room for the survivors. The gale that blows out a small fire makes a serious one burn the hotter. The waters that drowned the world lifted Noah.

Of so great value is this speaking art, that every one ambitious to win should be encouraged. The more important, the more worth while the pains necessary to its study. There is a false notion abroad that if you study public speaking, it will make you artificial. There never was more arrant nonsense than the notion that all that is necessary is to "pull out the bung and let nature Caper." No one is so quick as Dame Nature to resent and punish such insults. Would you like a garage hand to depend on "the inspiration of the moment" for his ability to repair your car? Training aids instinct. Emerson advises us that "a certain mechanical perfection must precede every art." The more difficult the art, the more thorough the training must be. The manner of delivery is as important to a speaker as it is to a baseball pitcher. While we would modify the famous saying of Quintilian that 'orators are made, poets born,' by acknowledging that the best orators are born with eloquent tongues, yet even the born speaker is made better by study. Genius is born success earned. Some are born speakers, and success is as natural to them as breathing. Those that are not so fortunate can never hope to compete with them as equals, nor to make a flaming success on the platform. But diligent study and unremitting toil can assure them of becoming convincing and acceptable speakers. Hard working mediocrity stands a better chance in the long run than lazy genius.

Even after the best speech, the effect is hardly a hundredth part of the effort expended, though there are exceptional occasions when an address has changed the course of human history and set a nation on fire. The young speaker should improve every opportunity to practice, not only accepting all invitations that come his way, but taking voluntary part in public gatherings for political, religious or other ends, where he may render real service. It was speaking in the country caucus that made Lincoln president. You learn to express yourself by expression; to feel by feeling; to think by thinking. The best books on speaking have been written by good speakers; the student should become familiar with them. He should make it a point to hear great speakers, and take notes of what he considers their good and their bad points. Spurgeon said he disliked hearing the average preacher, for he was thinking how much better he could do it himself. Such inner comparisons are worth while, as is also the practice of talking over the principles of apposite speech with other students and, as opportunity affords, with great preachers and other orators. The student's reading should include the biographies of famous orators past and present, as well as a careful study of great orations and sermons. You can learn more from great speakers than from books.

Because the ability to speak effectively is so difficult, success brings the greater triumph. The speaker succeeds when he least expects it. It is a singular fact that he is frequently astray in his own judgments in this matter. An audience will hail such victories with delight. Nothing in the way of praise, response, or admiration is too good to give the eloquent speaker. His career is like that of a conquering hero in wartime. The crowds that gather, an hour before the time, the air of expectancy, the thrill that his power over them brings to him, the reflection afterwards, kindle a joy that little else on earth can equal. Success also brings humility, as if he were only a spectator at a scene in which another above and, as it were, outside of himself had been the real actor. His only enemy in the hour of triumph is the

envious aspirant for popular applause who has witnessed his superior's exaltation. It is characteristic of small minds not to learn from the self-denial and methods by which another advances in his calling, but to decry them as of little worth; to be angry at the success of another, instead of seeking the remedy for their own failure. One wishes that a rejoinder were at hand like that of the friend whose comrade at the time of the French Revolution proposed to start a new religion: 'What method would you use?' asked the enthusiast. To which the reply: 'I should advise you to get yourself crucified, and on the third day rise from the dead: that worked well the other time.' Cynicism is a smoke screen. Those that are great of heart take delight in the greatness of another. Hume, the skeptic, 'went great distances to hear doctrines [from Whitefield] that he detested, delivered in a style that fascinated him."

The place of public speech in behalf of a momentous cause is emphasized by public need. To serve the neediest first, is true patriotism. I asked a young man who was making an excellent living as a mechanic why he had decided to leave his work for the ministry. His face grew thoughtful in his reply: "Because the need is so great." It was not rewards of popular speech that he sought, but its value to the common weal. A true man aims not at eloquence, but at effectiveness. A whole course of lectures on Speaking in Public are summed up in the words:

MAKE IT YOUR AIM NOT TO DO WELL, BUT TO DO GOOD.

The defender of truths on which the history of the race hangs may well be proud of his work. Great men stand in awe of their calling. Painters have arrayed themselves in princely raiment, clergymen in satin robes, military generals wear gorgeous uniforms, to show the exalted worth of what they do.

The place of public speech is a place of adaptation to all phases of life. How varied the interests of men! The old advice has it, "To each a word in due season." The same sentence may rebuke, encourage, cheer, muse, console, and inspire. A speech is not like a rifle bullet, aimed at a single mark, but like machine gun fire, hitting a hundred spots at once. I can only name here the chief objects for discussion, objects that art, literature, music and the drama, in common with the speaker, have found to be of prime value in serving their constituency.

I name sorrow, first. We live in a world hungry for sympathy. The speaker sometimes wonders why an address, carefully prepared, thoughtful, faultlessly phrased, abounding in interesting information, and sparkling with wit, meets with so meager a response. It has been because the hearers have not got what they needed. They may not have been conscious of their need; they may not in their thought have asked of the speaker anything but what he offered them. But they were disappointed. The most efficient salesman is the one that knows what his customer needs-even if he has to show him what it is that he needs-and supplies that. Said Joseph Parker, who filled London's most prominent pulpit for a generation: "He that preaches to broken hearts, to tired lives, to disappointed hopes, preaches to all time." This is as true of any speech as it is of a sermon. It seems to teach that

we like best those that show most interest in us-but you do, don't you? Perhaps if a speaker says to others what he most needs to hear himself, he will furnish them with what they can use. Beecher, "Men who are broken in heart seek those whose hearts have been broken." Every pain and disappointment that has broken into your experience have raised the level of the water of life in your well. The story is a familiar one of the music teacher who said to a carefree pupil with a fine voice: "if I can bring you some sorrow that will break your heart, I will make you the greatest singer in the world!"

A second element that every formal address should contain is instruction. The fascination of acquiring knowledge is second only to that of imparting it. There is a demand for the teaching function. Every audience is eager to learn. Ignorance is one of the world's prime mischief-makers. Teachers, whether of truth or of folly, readily command a hearing. People turn from those that entertain, even from those that thrill them by their eloquence, to the men that can satisfy their intellectual curiosity about things they have for years been wondering about. But teaching requires tact. New truth is startling, especially to the young. It should be imparted gradually. It is not safe to turn a fire-hose on young plants. New truth provides a hearer with wings, but one should be sure that he knows how to use them. Emancipated slaves may be a source of danger.

The subject of good government needs the defense of the platform. The fact that so much is being said on this subject is one of the reasons why there should be more, *of the right sort*. The man with an ax to grind, the cynic that harps on the faults of our public officials but does nothing to help them to improve, or to provide more decent successors when their terms expire, the would-be reformer who is for reforming all men but himself, the sincere lover *of the public good* whose ideals are high but who is unacquainted with the facts, all these roar with thunder that threatens to drown the voice *of wisdom*. The crooked politician is not dismayed by the sound of his own voice. He loudly demands of the educator and sober advocate of good government that they "let politics alone." Let him first let us alone. There are great questions before us today: inflation, international relationships, racial tensions, church and state, censorship of books, moving pictures and the stage, farm relief - questions on which, to use the phrase of Carlyle, "thought once awakened does not again slumber." Everybody is discussing these topics on the streets; let them have clear-eyed, brave discussion by men that have only the public service at heart.

In this heyday of prosperity, men *will* welcome and follow light on financial questions. Budgets national and domestic, economy in Washington and in the kitchen, local taxation, the tariff, buying on the installment plan, the stabilization of currency, competition between farmer and middleman, child and female factory labor, are subjects for appraisal in school and congressional debate. The rise of the "university union" is full of promise. The "literary exercises" of the rural schoolhouse, the public forum and small Chautauqua circuit, are national safeguards.

Bring enough individuals together, and you get society. Masses can be made over only by making over the units. Society is not a living organism, as Herbert Spencer, in the early days of sociology, seemed to think, but is made up of free and independent men and women. That is the reason why the government depends on the public speech of the voter, farm and factory on the hands, the church and social ethics on the convert. The most important use to which the tongue can be trained is building Christian character. Why in the name of sense, asked Count Tolstoy are millions spent for the eradication of tuberculosis and yellow fever, and nothing for the cure of vanity? The man that talks down the things that are evil, and talks up the things that are good, speaks to lasting purpose. "Let the trumpet," said Calvin, "which sounds for the Lord arrest all who hear by its power and clarity, and let it never give forth an uncertain tone.'